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no. 18

[No. 18.—Second Series.—3000.]

A TOUR OF OBSERVATION

AMONG

INDIANS AND INDIAN SCHOOLS

IN

ARIZONA, NEW MEXICO, OKLAHOMA, AND KANSAS.

BY

CHARLES F. MESERVE,

President of the Shaw University, Raleigh, N. C.

PRINTED BY ORDER OF THE EXECUTIVE COMMITTEE.

PHILADELPHIA:
OFFICE OF THE INDIAN RIGHTS ASSOCIATION,
No. 1305 Arch Street.
1894.

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A TOUR OF OBSERVATION AMONG INDIANS AND U. S. INDIAN SCHOOLS IN ARIZONA, NEW MEXICO, OKLAHOMA, AND KANSAS.

In compliance with instructions received from Mr. Herbert Welsh, Secretary of the Indian Rights Association, of Philadelphia, I left New York on the 25th of May, to visit various Indian tribes in the Southwest. I proceeded from Chicago over the world's greatest railway, the Santa Fé, to Gallup, New Mexico, a town of about a thousand population that annually sends to various points on the Pacific Coast about three hundred thousand tons of bituminous coal. After a refreshing night's sleep, I was driven for seven hours across the desert to Fort Defiance, in the eastern portion of Arizona. This is the headquarters of Lieut. E. H. Plummer, of the Tenth Infantry, who has been since April 1, 1893, acting U. S. Indian Agent for the Navajo Indians. My object in visiting this tribe was to ascertain its present condition and future needs, but more especially to examine into the progress and possibilities of irrigation on its semi-desert reservation. The Navajos number twenty thousand, and occupy a reservation that is half as large again as the State of Massachusetts, larger than the State of Maryland, and greater than the combined area of New Jersey, Rhode Island, and Delaware. They have been known for many years as the Arabs of the Western Hemisphere; their habits being nomadic, it is more difficult to keep track of them than of any of the other tribes. I found, contrary to what had previously been told me, that the Navajos were poor. They are non-ration Indians, and I had for years understood that they were the wealthiest Indians of the Southwest; that they were rich in flocks of sheep and goats, and derived annually a large revenue from the sale of their wool; that they were also skillful silversmiths, and that their

bridles and saddles were richly decorated with trimmings and mountings of the white-metal wrought out by their own clever handicraft. I found, however, as soon as I saw them, that they were poor, and their pinched cheeks gave plain evidence that they were hungry. I learned, upon conversation with Lieut. Plummer, that such has been the case for some time. They have about 1,500,000 sheep and goats, and it might be considered that this would be a source of wealth. The Navajos, as a matter of fact, have for several years been growing poorer and poorer. For the last four years there has been an unusually short supply of rain in their country, which at best has only a slight rainfall. Their flocks for a number of years, in consequence of in-breeding, an insufficient food supply, and weather unusually cold, have greatly deteriorated. I was informed by reliable parties that the fleeces sheared from these sheep average to weigh only two pounds and a half; that sometimes a sheep is sheared that will yield a fleece weighing three pounds, but that this is rare. There have been instances, also rare, in which a single fleece weighed but half a pound. The present low price of wool is a serious obstacle to the support and advancement of the Navajos. At points on the reservation distant from the railroad, wool brings only five cents a pound; and at or near the railroad station, only seven and one-half cents. When the average weight of the fleeces is considered in connection with this low price, it can be seen that the Navajo Indians are indeed having a hard time. I believe there will be much suffering among them next winter unless they receive aid.

On account of their poverty, trouble frequently arises with the whites who live contiguous to the reservation. The Navajo Reservation is situated partly in Arizona and partly in New Mexico, the north and south line between the two Territories dividing the reservation into two unequal parts. On account of the shortage of pasturage during the last few years, probably from a third to one-half of the Navajos have wandered from their reservation in search of "pastures green." The result is that it has been very annoying to the whites who live in various portions of these two Territories adjacent to the Navajo Reservation. Were it not for the fact that the white people realized that many of these Indians were on the verge of starvation,

more serious trouble would have arisen than has already. The whites frequently say in response to inquiry, "Yes, I know that the Indians have taken a few steers or a few of my sheep, but they are starving and I do not feel like interfering." It is clear that the Government has a duty not only to the Navajos themselves directly, but also to the white settlers who have made homes near the reservation, and who have become important factors in the civilization and advancement of these two Territories. It is my opinion that there is only one course to be pursued by the Government, and that is to establish a complete and thorough system of irrigation, and also to introduce among these Indians a better class of sheep, so that in a few years their flocks can be greatly improved. The raising of alfalfa and other crops, which the system of irrigation proposed will make possible, will enable them to become independent and live at least in comfort. I have looked into the matter very carefully, and believe that there is no other solution for the Navajo problem. I was glad to learn that an appropriation of $64,000 had been made by Congress, with which to open up the water-holes, clear out the springs, and later on sink artesian wells and conduct irrigating ditches from the Little Colorado and San Juan. There are also many smaller streams that originate in springs at the heads of the various cañons, that can be brought down through the cañons and led out into valleys of a few acres in extent that are always found at the opening of the cañons. We are accustomed to think of Arizona and New Mexico as a vast expanse of desert, but the fact is that large sections are very fertile when a proper amount of water has been provided. There are also opportunities of storing large volumes of water by diverting certain streams into natural reservoirs or storage basins which would never be in danger of bursting.

When this system of irrigation, which, of course, must be begun in a small way and increased from year to year by additional appropriations from Congress, has been fully carried out, there will be no question but what the Navajo Indians will cease to be nomadic in their habits. A hundred thousand acres can easily be irrigated. Alfalfa, corn, oats, and wheat, and possibly other grains, can be raised in large quantities, and I believe as agriculture is more developed there will be a larger variety of

products. Both the Indians themselves and their sheep and goats have for some time had an insufficient supply of food. The alfalfa and grain that they can raise will enable them to keep their flocks in good condition, and will also supply a sufficient amount of food so that they can dispose of the small ponies that they now use, and raise large, strong, and serviceable horses instead. It will also tend to lead at least a portion of the Navajos into strictly agricultural pursuits, rather than the raising of horses, cattle, and sheep. The whole trend of a proper system of irrigation will be toward a fixed abode, and until they have a fixed abode and diversified industries it will be well-nigh impossible for them to make the progress in civilization which the friends of the Indians desire to see made, and which they are capable of making. There must be engendered a love for home, a fixed abode, and individual realty.

I was very much gratified to find that progress is being made in the education of the Indian youth. There are, in all probability, at least 4000 Indians of school age among the Navajos. Not more than 300 at the outside, and probably less, are now in school. One year ago there were enrolled in the Navajo school at Fort Defiance about 90 pupils; at the time of my visit there were 199. This was very gratifying, and probably is the most marked example of increased attendance that can be found in any Indian school in the country during the past year. It was especially gratifying to learn of this increased attendance, because I knew what trouble the former Agent had with Black Horse, who was the leader of the non-progressive Navajos, and had done his utmost to discourage the sending of their children to school. He said that none of his children should attend school, and advised all the Indians of his band not to send theirs. To the surprise of every one, a few months ago Black Horse, of his own accord, came to Fort Defiance with his oldest boy, and asked the Agent to place him in school. The increased attendance has been largely due to the wise management of Lieut. Plummer. He is a man who thoroughly understands the situation and receives the highest commendation from all who are acquainted with the work that he has done, is doing, and is planning to do. Miss Merritt, the Superintendent of the Boarding School, is also popular, and her influence has

also been a prominent factor in the increased attendance. It is but just to say of Miss Annie Thomas, a full-blooded Pueblo, that since she has been assistant matron the attendance of the girls has increased from twenty-three to forty-six. Without doubt the poverty of the Navajos has had some effect in increasing the attendance. There ought to be at least four more schools, similar to the school at Fort Defiance, established at different points on the reservation and remote from each other. It is the sheerest folly to attempt to solve the problem by educating some two or three hundred children when there are at least four thousand of school age who ought to be in school. When the scheme of irrigation has been more developed and the Indians have become less roving in their habits, there should also be established a few day schools, as well as the four boarding schools recommended.

The Fort Defiance school should be enlarged by the addition of several industrial departments. I used to believe very strongly that it was unwise to foster reservation schools of a high grade, and I still believe that it would be far better for all Indian youths, above ten or twelve years of age, to be taken at a distance to some non-reservation industrial training school, like Haskell or Carlisle, and kept there for a number of years, but in the absence of a compulsory attendance law, and in view of the general refusal of the Indians to allow their children to attend school at a distance from home, reservation schools must be encouraged and receive more and more attention, and on a reservation like the Navajo, with an Indian population of twenty thousand, there should be one industrial training school as large, as well equipped, and as efficient as any of the training schools at a distance from the reservations. While the absence of a compulsory attendance law and the unwillingness of the Indians to send their children at a distance to school is retarding their progress, it is encouraging to find them willing to send their children to school near home and asking that they be taught to do things that are needed at home.

There is an important matter that should receive the attention of the United States Government in a practical way at the earliest possible day. *Whisky* is one of the worst enemies that the Indian meets, and it has more to do with preventing him

from advancing along the road to civilization than anything else. In the Annual Report for 1893 of Hon. W. L. Thornton, Governor of New Mexico, to the Hon. Secretary of the Interior, I find the following, and as it is so important, I give this quotation :—

"Another cause of poverty among the Navajos is their great love of drink, which they will gratify by the sale of the last hoof of their stock. Upon every side of the reservation may be found small storekeepers whose ostensible business is the exchange of goods for wool and pelts of the Indians, but whose real business is the secret selling of whisky to them. So far as I have been able to learn there has not been a conflict between the Indians and the settlers for a number of years not directly caused through the sale of whisky to the Indians or by their thefts. It is impossible to bring these violators of law to justice, except by the expenditure of large sums of money. The fees paid the marshals do not justify them in assuming the expense and incurring the danger incident to making arrests and securing the testimony necessary to make convictions. The stores are generally located in isolated localities, where the trading can be done with impunity. The Indians will not, as a general rule, betray the party from whom they purchase drink, and when they do testify, so little confidence can be placed in their statements that jurors very rarely convict. . . .

"A resident dare not attempt their arrest and conviction, for if he fails he would no longer live in peace. He would be persecuted in various ways. The Indians would be induced and aided in running off his stock; his property would be secretly destroyed, and, if this did not induce him to move to other parts, his life would be taken.

"I recommend that the Department appoint two or three special detectives or deputy marshals to remain for a number of months upon the borders of the reservation. They should assume some occupation, live and associate with the law-breakers until they obtain proof necessary for their arrest and conviction. A few arrests and convictions of the most prominent offenders would put an end to this traffic in a large measure. When they once learn that a few fearless, determined men are secretly working in this matter, backed by the strong arm of the Government,

they would stop their traffic and seek less dangerous occupations."

With reference to the education of Indian children I would remark that there has been, during the last few years, a marked change in this part of the country. The last Annual Report of the Governors of the Territories of Arizona and New Mexico spoke very favorably of educating the Indian youth, and of making their education as practical as possible from the industrial standpoint, as well as in the ordinary English branches.

Lieutenant Plummer is doing a grand work in trying to help the Navajos in the great straits in which they now are. He is giving his whole life and soul to the work, and should receive the heartiest support possible from Congress. He does not begin to have the help that he ought in attending to his clerical duties. It is frequently the case that he is at work in his office until one o'clock in the morning, or even later; and on one occasion after he had been out for a number of days on a long trip over the reservation, he returned at nine o'clock in the morning, and, finding that a vast amount of correspondence had accumulated in his absence, went to his desk and did not leave his office until three o'clock the next morning. The Indian Office believes most heartily in Lieutenant Plummer, and would be glad to give him an additional clerk, but the money has not yet been appropriated by Congress for this purpose. Something should be done to help him in this extremity. Work in an Indian agency is not the pleasantest at best; and when there is a whole-hearted, big-souled man like Lieutenant Plummer, who is willing to go to Fort Defiance, when he might have a pleasanter position, and give his whole life to the work, as he is doing, everything ought to be made as pleasant as possible, and everything done to afford him all the encouragement possible. If he could be properly supported, and remain there for a decade, I believe that the Navajo problem would be well-nigh solved.

The buildings at the agency are more or less dilapidated. Most of them are nondescript, adobe, tumble-down affairs, that are a disgrace to the United States. The various school buildings are of stone, and are in a good state of preservation, and meet the purposes for which they were designed very well. There should be a large expenditure made at Fort Defiance, so

that things may be put in a proper condition for carrying on the work, as well as commanding the proper respect of the Indians.

I had the pleasure of meeting at Fort Defiance Mr. Edward C. Vincent, Superintendent of Irrigation for the Navajo Reservation. He gave me in detail his plans, and they seemed to be wise, and I hope ere this he has been able to start upon his work. He has, however, arrived too late to accomplish much good this season. Frost in this part of the country forms as late as June, and again late in September. It will hardly be possible for him to get his system under way so that the Navajos can put in any crops this year, but much should be accomplished during the coming autumn and next spring.

The entire reservation has been looked over by a competent body of engineers from the War Department, and maps and diagrams made of the various localities where Superintendent Vincent will carry on his operations. The project is not at all visionary, and in a few years there should be substantial results.

The Navajo reservation should, as soon as possible after the system of irrigation proposed has been started, be divided into a number of districts, in each of which there ought to be a farmer who is more than the average man. He should not only understand farming, but have a general knowledge of business and of the laws of the Territory, so that he could be a mediator between the Indians and the white men, and see that the Indians have their rights, as well as give them necessary instruction in farming and care of cattle. As soon as the proposed plan of irrigation has been fairly started, there should be provided additional field matrons to go out among the Indian women and give them instruction in the ordinary matters of housekeeping, cooking, care of sick, etc.

There are at various points on the Navajo reservation large deposits of bituminous coal. I believe that the time will come, when this country has been more developed and the scheme of irrigation been carried out, and the Navajos have taken their allotments, that it will be a valuable country, and that when railroads are introduced and the coal is more accessible, the Navajos will be well off.

In addition to the industries that would be taught, if the

boarding schools that I recommend should be established, there ought to be some attention paid to improving the looms. Navajo blankets are known the world over. They are made in a very crude, coarse way; and if they had improved looms and spinning wheels, instead of the ordinary crude frames and a stick, their product would be worth a great deal more. I learned there are among the Navajos few half-breeds, and that they are clean morally among themselves. There is very little polygamy, and this is generally among the older men, who wish to have more than one wife so that they can work for them and be a source of income.

I met here Mr. White, a Methodist missionary, who, with his wife, has come to do what he can to enlighten the minds of these Indians. They are deeply interested in their work. A chapel is very much needed for general gatherings as well as worship, and I trust that the great Methodist denomination will see that the money for this is soon provided.

The situation of the Fort Defiance Agency and the Navajo Boarding School is very beautiful. The elevation above the sea level is 7500 feet. There are mesas on nearly all sides, and the Cañon Bonita broadens out into a valley quite near the school. There is a large spring of soft, sweet water that flows down from this cañon. Lieutenant Plummer has placed a pump in position and excavated a reservoir, with a capacity of 30,000 gallons, in the solid rock up on the side of the mesa, and has the water pumped into it. This is high enough to carry the water into all the buildings, and it is under sufficient pressure to cover the buildings in case of fire. This could indeed be made a beautiful place, a veritable oasis in a desert of surrounding and sheltering mesas, a school and agency that would exert a powerful influence for good upon all the surrounding country.

I found civil service reform in a healthy condition. Not a change had been made in positions on the classified list, and only two in the unclassified. This means that the spoilsman is not "on deck" at Fort Defiance. There is not apt to be a call for political pie when merit rules instead of the spoilsman. If Lieutenant Plummer were hampered by the spoils system, his plans for bringing the Navajos out of darkness would soon be frustrated. An Indian Agent or an Indian-school Superintend-

ent cannot run his agency or school and a political machine at the same time. One or the other will have to suffer, and ultimately get smashed. It was usually the case under the spoils system that the machine prospered and the Indians suffered, because the agency or school was smashed. There is scarcely a reservation where there are not such wrecks. Millions upon millions of dollars have been appropriated for the support, civilization, and education of Indians, and much of this has been wasted by the unbusiness-like methods made necessary by the spoilsmen of the party in power. One of the grandest acts of General Harrison was placing by executive order the positions of superintendent, assistant superintendent, physician, matron, and teacher under the protection of the civil service rules. President Cleveland has recently and very wisely added that of assistant teacher.

On June 9th I arrived at Ponca, Oklahoma. This is the headquarters of the Ponca, Oto, Pawnee, and Tonkawa tribes, and is about thirty miles south of Arkansas City, Kansas. These Indians, with the exception of the Tonkawas, were removed from Nebraska, some years ago, to the reservation they now occupy, and which was purchased for them by the government, from the Cherokees. Their land originally comprised a part of the famous Cherokee Strip. My object in visiting this agency was to look into the present condition and needs of the Indians, as well as to see what progress had been made in allotting land, and whether the civil service rules were being properly observed. I found the Indians in good condition, and that the Poncas especially had made considerable progress since I became acquainted with them some five years ago. There were large fields of corn and wheat, the latter being nearly ready for harvesting. Only a portion of the Poncas have taken their allotments; the Pawnees have all taken theirs, but less than half of the Otos. The Tonkawas have their allotments, and are settled upon them. I was very much interested in the work of Miss Helen P. Clark, the allotting agent, who herself is a Blackfoot Indian. I was sorry to find that she was ill, being confined to a cot in her tent, from malarial fever. Her camp was in a beautiful grove of elms on the bank of a creek near the Oto subagency. She received me for a few moments, and gave a brief

but interesting account of the allotting of land to these four tribes. She has met with considerable opposition, but has managed her work very wisely and discreetly, and has won her way in the face of many obstacles. The Poncas are pretty evenly divided, rather more favoring than opposing allotment. The element that may be termed the progressive element, that favors the individual holding of land, is under the leadership of White Eagle. Were he a white man, brought up under the environment of white civilization, he surely would have been a great leader of men. Some time ago he saw the inevitable and put himself in a position where he urged and favored the allotting of land. He is also a firm supporter of the Government schools both on and off the reservation. Some five years ago, when I first visited the Poncas, I found that very many of them were living in tepees, although a house was situated near by. I find now that it is rather the exception to find the tepee; and even where there is a tepee beside the house, the house is the domicile instead of the tepee. This, to those who are acquainted with the Indians, means a marked improvement. Practically all of the children of school age among these four tribes are in school, the Pawnee school being the largest, having one hundred and twenty-nine in attendance. The Ponca school is also as full as it can be, and the Oto school has all it can do to care for the children from the Oto reservation.

The area of the Ponca reservation is one hundred and forty-four square miles, and the number of Poncas five hundred and ninety-five. They have two pastures of 60,000 acres which have been leased for $6000 per annum. They also receive an annuity from the United States, but no rations. Aside from the Indians of the five civilized tribes, namely, the Cherokees, Creeks, Chickasaws, Choctaws, and Seminoles, I think that the Poncas have made the most progress during the past five years of any of the tribes of Oklahoma or Indian Territory. Instead of the usual small Indian ponies, you frequently find good horses, and it is no uncommon sight to see an Indian at work with a pair of large, stout horses, plowing or cultivating, according to the season of the year.

The Otos are perhaps the most stubborn and non-progressive of all the Indians at this agency. They oppose land in severalty

and the sending of their children to non-reservation schools, although comparatively near home. Rev. S. P. Merrill, D.D., of Rochester, N. Y., was the first white person born in Nebraska. His father, at the time of his birth, was missionary to the Otos, and lived and labored among them many years. He learned their language and prepared a book in the Oto tongue for use in the tribe. In 1891 Dr. Merrill visited the Otos on their present reservation to see what traces he could find of his father's labors. On his return he informed me that he had found none of his father's books and almost no direct results of his long years of service for this tribe. The Otos in stature are large and strong, and should be compelled to take their land, live upon it, and support themselves.

I found the spoils system at its best here among the Indians whose headquarters are at the Ponca Agency; and when I say the best, I mean the best you could expect to find under either a Democratic or a Republican administration; *i. e.*, if there is any *best* in the spoils system. Inquiry elicited the fact that there was only one employee at Ponca that was in the service during the past administration. Nearly all at Oto had been changed, and most of the employees at Pawnee. Between the middle of May and the first of June, the Superintendent at Oto and the Superintendent and Matron at Pawnee, and three teachers, had left the service. I was informed that some of these changes were for cause, and others were voluntary resignations. The school year in all Government schools closes the last of June; hence the reader can readily see what injury was done these schools by changes in the teaching force at a time when the year's work was drawing to a close and when preparations for the closing exercises were under way. The old employees, even if they were all incompetent, should have been retained, unless grossly immoral (and nothing of this sort was charged), until June, 30th, the close of the year, and then discharged. Some of the employees said to me quietly that politics was back of these changes, that they were sorry to see them made, and that, although they themselves had secured their positions through political pull, they believed in the merit rather than the spoils system, and would like to see all positions in the classified list. I ought to say that I found the employees of excellent character

and doing the best they could in view of their lack of experience.

Is it not high time that all positions in the Indian school and agency service were placed in the classified list, so that there should not be the loss that comes from spending two or three years in learning how to perform duties? I talked with a number of employees, who in every instance were people of good sense and excellent character, who admitted that the work was new to them, and that they thought at the end of four years, when they expected to leave the service, they would be well acquainted with their duties, and competent to render most efficient service; and in several instances they asked me to use my influence to have their positions placed in the classified list, so that they could remain in the service regardless of any other time limit than the continuance of good behavior.

It is the sheerest folly for the Government to conduct its business in the way it is doing. There is no private business or enterprise that could succeed if every few years the entire corps of employees were to be thrown out and others, that were untried and new to the business, were to be put in, and simply because they had some strong political pull.

I was greatly disappointed at not meeting Mr. Woolsey, the Agent, who had been recently called to Arkansas by the serious illness of a brother. I have had considerable correspondence with him, and regard him very highly. He is a good agent, a clean man, and is doing a good work, but needs to be converted to civil service reform. I sincerely hope President Cleveland will heap coals of fire on his head by placing Indian agents upon the classified list, and thus retain him and all other worthy agents in the service.

Mr. A. M. Hurley, chief clerk, was acting agent, and had everything well in hand.

I might remark in this connection that there seemed to be little enthusiasm on the part of many employees. This doubtless resulted from a feeling on their part that there was no permanency of tenure.

Excellent work was being done at the Ponca school, under the superintendency of Mr. Elliff, a young man of considerable experience in teaching. He lamented the fact that there was

little, if any, prospect of future advancement in the Indian work, and he probably should not continue in it more than a year or two longer. This is the feeling that I found almost everywhere, and I do not believe that the Indian Service can attain the degree of proficiency that it ought until there is a more permanent tenure of office, and also some inducement in the line of advancement held out.

In this connection, it might be well to state the method of administering agencies and schools. An agent is appointed through some political influence, usually that of a Senator or the two Senators of some State, the appointment being based wholly upon political influence rather than the possession of merit ascertained after a proper examination of the applicant. All the superintendents of Indian schools are in the classified list, and can receive their appointment only after they have passed a satisfactory examination and been placed on the list of eligibles, it being necessary to attain a certain per cent. in order to get on this list. Indian agents and superintendents of bonded schools report directly to the Commissioner of Indian Affairs. Superintendents of non-bonded schools report to the Commissioner of Indian Affairs through the Indian agent.

The agencies and schools are supervised by a Superintendent of Indian Schools, who, however, spends a portion of his time in the performance of his duties at Washington; by supervisors, special agents, and inspectors, who spend their whole time in the field. The power of appointment, outside of the classified list and for all removals, rests entirely with the Secretary of the Interior. Special agents and supervisors report directly to the Commissioner of Indian affairs, while inspectors report directly to the Secretary of the Interior. Usually the recommendation of an inspector that an employee be dropped or relieved from the service is adopted. This gives a large opportunity for improper work, if an unworthy man holds the position of inspector.

The strong and sensible attitude of the present Administration on the land-in-severalty question is shown in an interview between the Hon. Frank M. Armstrong, Assistant Commissioner of Indian Affairs, and Standing Buffalo, the leader of the non-progressive Poncas. Through the courtesy of the Assistant Com-

missioner I am enabled to present the whole of this interview, which will be found in the appendix to this report.

My next visit was to Darlington, Oklahoma, where is located the agency for the Cheyennes and Arapahoes. I arrived there on the day of beef issue, and large numbers of both tribes were at the agency. Beef was drying at every tepee, it having been cut up in thin slices and hung on lines. The Cheyennes number about two thousand and the Arapahoes one thousand. They have been slightly decreasing in number during the last decade. A goodly portion but not all of the children of school age of these two tribes are in school. There are at the present time in the Arapahoe school at Darlington, one hundred and ten boys and girls; in the Cheyenne school at Caddo Springs, one hundred and ten; at the Seger school, sixty-five; at the Mennonite, at Cantonment, sixty; and at Darlington, fifteen. I found the school and buildings and surroundings kept in a neat and attractive manner. They presented a marked contrast to their condition when I first saw them in the autumn of 1889. The Cheyennes and Arapahoes had their land allotted in 1891 and 1892. There were issued in all 3349 patents, and only twelve double allotments were made, which were speedily corrected. This was remarkable on account of the limited time allowed in making such a large number of allotments. The results of allotting the land are not yet what its friends anticipated. Instead of the Indians living on their individual holdings, they are still in bands, camping and roaming over their combined allotments. It was hoped they would live upon their individual allotments, and thus travel the white man's road. The Indian, however, is timid by nature when he is alone. He longs for companionship; and this is more characteristic of the Indian woman than of the man. It is sometimes said that white women are much more given to gossip than men. If this is so, it is true in a much larger degree of the Indian women, for there is nothing that they delight in more than to congregate and talk over the simple gossip of the camp, the reservation, and the tribe. Before the Indian will live upon his allotment, he will have to possess much greater confidence in the whites than he has at present, and feel that law will protect him as well as the white man.

The Indians that I saw on the day of my arrival had in some instances been traveling since the preceding Thursday in order to arrive in season for the issue, and would not be able to return to their homes until the following Wednesday. It is the intention of Captain Woodson to have several places of issue on the reservation to which the cattle can be driven and slaughtered, and this will save the Indians a great amount of travel. It frequently happens during their absence from home that their farming tools and other property are stolen, and in some instances even the windows have been taken from their houses. As long as this state of affairs continues, and they have their present distrust of the whites, it will be very difficult to induce them to live upon their respective holdings. I think, however, the plan that Captain Woodson, their Agent, has in mind, if put into operation, will be successful. He wishes to have them settled on their respective allotments, and use a portion of their money that is now on deposit in the United States Treasury in building houses and barns, purchasing teams and the necessary farming implements. He would then have additional farmers under Government pay placed over them, who would not only be farmers, but men having a knowledge of the common laws of the Territory, who could be mediators between the Indians and the whites when trouble arose, and thus bring about a more kindly feeling. This plan of Captain Woodson is wise, and should be carried out. In order for the money to be used, as suggested, it will be necessary for both tribes to agree to the plan. The Arapahoes have already agreed, and I believe that the Cheyennes will after further consideration. They have a million dollars in the United States Treasury, and a portion of it could be spent in this way to great advantage.

There was on the part of many of these Indians, as with other tribes, opposition to allotment, and some of the more prominent Indians, even when the allotments had been made, declined to receive their patents. They are, however, changing. While I was sitting in the office conversing with Captain Woodson, he was informed that Whirlwind, the only hereditary chief of the Cheyennes, and very non-progressive, who had refused to take his allotment and receive a share of the cash payments, wished to talk with him about taking his land. He came in and

said that he wanted a plat of his land, and that he would live on it.

In the afternoon of the following day the Agent wished me to go out and attend a religious or Pawnee dance, as called by the Indians. This was about three miles from the agency, on a level tract of land. There was an arbor arranged in the form of a segment of a circle, very much after the plan of a locomotive roundhouse, and the place where the dance was to occur occupied the same position relative to the arbor that the turntable does to the roundhouse. A large company of Indians had assembled. There were drums and seven drummers and twenty dancers, some of whom were women. After the Agent and myself had been received by the chiefs and given seats, the dancers took their position. The male dancers were nearly naked. Their bodies were painted, and they had bells around their legs and waists. They had eagle feathers in their hair, for, as Little Raven informed me, the birds fly about when rain is coming, and these feathers typified birds. A dish of *chuck*, as it was termed by the Indians, was to be blessed before the eating began. This ceremony of blessing began at 1.30 P. M. Little Raven, Jr., son of the old Chief, presided, and gave me much information concerning the dance and its significance. The weather was very dry, and had been for some time, and the Indians were anxious that there should be a rainfall to refresh the parched ground and prevent their crops from drying up. Little Raven informed me that the streaks of paint on the various parts of their bodies were typical of lightning, while the yellow rings represented raindrops. The black paint represented rain clouds. The upper half of the face was painted red, and the lower half black. The strings of bells around their waists and just below their knees were ordinary sleigh bells, such as you would find on the old-fashioned New England cutter. Row-of-Lodges and Left Hand, old, respected, and prominent chiefs, were present. All of this ceremony was carried on ostensibly under the protection of the United States Government, for in the center of the dancing ground a United States flag was flying. The chuck, or food, consisted of coffee, crackers, meat, and fried bread. Before the prayer or blessing began, Left Hand gave the Agent a pipe of peace. He took a few whiffs and handed it to me, and

I did the same, when it was returned. While the dancers were engaged in the act of blessing the food, they had arrows in their hands, which, as they advanced in even line, they pointed towards the food (signifying that arrows in the old time were used in killing game), and then pointing them up to heaven in thanks to the Giver of all good. It was both a feast and a dance. Presently the dancers moved further forward out into the sun to offer the blessing. The food was brought on, mainly in large tin dishes, which were placed near together, in two parallel rows about thirty feet long. When they began to ask the blessing they knelt and faced the sun. They prayed for rain; asked God's blessing upon all, here and everywhere. They said in their prayer that the Day of Judgment was coming, and that all must be judged. All bowed their heads during the blessing. The Agent and I did not know what was coming at this juncture, and when we failed to take off our hats, through our ignorance of their ceremony, we were politely requested to do so. The prelude to the blessing, or the greeting, as they termed it, was long, and the prayer longer. Little Raven, Jr., knelt and held up his right hand as he prayed. His tone of voice was that of devotion and supplication. At this juncture the dancers took up the dishes containing the food, and moved the two lines thirty feet apart, and then formed between them. Little Raven in his prayer said: "Look upon us, my Father. My Father, we pray for rain." With outstretched hands the dancers advanced toward each other several times and retreated. Now and then a shrill, piping voice would be heard, followed by a loud, shrill chorus.

Then the movements of birds, as they scurry across the sky before the rain falls, were imitated. Native flutes, to which feathers were attached, were blown continually while asking the blessing. There was also flying, in addition to the Stars and Stripes, a white flag, which indicated that all must be clean in heart.

There was more drumming before getting ready to eat. At times there was something like merriment mingled with the services. The sub-leader watched continuously Little Raven, and he and his band imitated his every movement. The buckskins of the women were ornamented with string fringes. While the men

were nearly naked, the women were becomingly and properly dressed. As is always the case, the men and women danced apart from each other. It is the custom when food is being distributed, for some prominent Indian to rise up and give the tribe some good advice. Left Hand said : " I want you to think for yourselves. We are to be made good by this chorus. We are to think more and more of the Great Spirit, and have good hearts and be made better. The Great Spirit will help us. He will keep us from stealing and doing other wrong things. This is the advice that the Agent always gives us, and this will make us all right every way. We should work and keep our children in school, and our children will do better than we can do, and will think of God. We help the young to think of the Great Spirit. That is why I advise putting the children in school. If we do these things we ask of God, He will love us and we will be friends with every one. We now have found out how to worship the Great Spirit, and now we do not cut and slash ourselves, as we did in the olden time. When our friends are taken away, we bury them, instead of leaving them on the ground or putting them up in trees. I want you to listen to me, and then you can read this Bible (pointing to a Bible on the ground), and live and dress like white people. My friends before me make a report to the Commissioner, and I hope that this will meet with his favor. It is four years since we have had this form of dance, and we will have a still better form in the future, as we become more intelligent. Tell the Agent the dance is good. I am old. If this was bad, would have nothing to do with it. We consider this sacred. God sent His son to live among white people, and He hopes there are more good than bad, and we have learned there is a Father in Heaven. He hopes the children in the Eastern schools are learning, and this prayer is to them too." He then came forward and shook hands with each of us, sat down, and said he wanted the Agent and me to talk to them, and we did so, speaking very briefly. When the blessing began it was 1.30 P.M., and when we ceased our brief talks it was four o'clock, and I think we were as hungry as the Indians themselves. The length of an Indian's blessing is a good appetizer or tonic, but a little trying to his white brother's patience.

I was very much impressed with the prayer, the talk, and the appearance of Little Raven, Jr. He was a fine specimen of manhood, and there was evidently much of devotion in his prayer and in his service. I asked him if he would come to the Agent's office on the next day and tell me all about this dance. He promised to be there at eleven o'clock. He came promptly, and gave me the following account:—

"He had heard of some one in the North, and that he had received a great blessing. His name was John Wilson. I found out where he was located; I think they call it Wyoming. I went up there and saw him, and told him to tell Little Raven all about this new profession. By report, some things were made too great, but he wanted me to know all about it. The Great Father had blessed him, and had given him a new lesson. He would describe this new dance, and he must not forget it. See that he associates with good men. He must be straight, honest, and have good friends. He must be good, and treat every one good. And he had a dream that he ought to tell this to other Indians. This voice said this new dance was for Indians. They cannot read the Bible, and in this way they can get their knowledge of it. The Lord has blessed the white man with a book, and in it Christ, and in this dance the Lord speaks, and these school children will learn about the Bible. He must be in harmony with every one, must quit all his Indian habits, and stop horse stealing, and make them live better. Wilson said to me that in this way the Indian would be honest and would have friends; that he must not keep back anything from the whites or Indians; that there must be no underhanded schemes. Tell the Indians they must worship the Great Father in Heaven, and give up their old habits. As a nation on earth, the whites have taught us there is a Great Father in Heaven, and this dance teaches us that they will get to Heaven and escape the bad place. Wilson said he preached out publicly, and people liked him, and Little Raven could do the same. If other Indians do anything wrong, to pray and try to get them on the right road. He had told these same things to the whites, and they would see it was right. Wilson said ministers and other Christians had visited him, and he had told them of this voice, and so for this reason he tells me everything to tell the Government, and have good religion.

Little Raven believes in worshiping the Great Father in Heaven. Other Indians worship different, just like denominations among the whites. He was forced to believe, because everything has come as Wilson said. Wilson said tell every one, and through an interpreter not prejudiced. Whenever he saw any one worshiping wrong, he stopped him and told him how to worship. White men had many ways of worshiping, and Wilson said do the same. When Wilson got through talking, he presented this new dance. These things—imitating birds, wearing feathers, and whistling—corresponded to various portions of the white men's service. The white man uses organs, etc.; the Indian, drums and whistles. The whole nation was placed on this earth with a drum, and, if anything was said against the drum, he was off. He thus gave him another dance. He went to preaching about this when he came back, and they saw into it without being told fully. The old way of living was not the way. When they died, they used to slash their bodies. He is now following a new lesson and way of living. Before he had anything to do with this dance, they were disobedient to the Great Father. He had never heard of Christ and the new way before. He was living naked and bloody when he had lost a friend, and tried to kill some one, or to raise a fight with some one, and was not willing to take good advice. Everything has changed among the Indians since this dance has been practiced. He was like a boy, crazy against the Great Father. He is working for the Great Father now, and has learned a great many good things for both tribes, and was doing wrong in cutting himself. In the dance he asks the Great Father to bless the whites. He told them to be like the whites; when they lost their friends, to fix up and be of good feeling, for they will soon see their friends. Their children will soon take a lead with the Bible, and the dance will stay behind. There are three different ways of dressing for the dance: First, in citizens' clothes; second, in Indians' clothes; and third, in paints, etc. Since he had preached this, he has been glad to meet others and get encouraged. He believes it, because it is like Christianity. At Indian camps they are always willing to have a blessing asked. He is going to tell what they are doing. They have a blessing before they eat, just like white people. They used to practice hand

gambling as one of their games a long time ago; now there is something different. They cook meat, and bread, and coffee, and take it into the tepee, where they used to gamble, and now they have food just like white people have ice-cream after a game or some pleasant gathering. Another way is to sing and pray at night. A few gather in some tepee with drum and rattle, and have something to eat. He said he believed in what he saw and heard. The young men stay at night and have a little drum. They used to practice the scalp dance, the sun dance, the war dance, and the ghost dance, but they have been prohibited, and they are now all given up. The Pawnee dance is the only one that is allowed."

After Little Raven had given me this description of the dance, Cut Nose said that he had a new dance that he wished to explain to me. As I had been listening to Little Raven, Jr., for a long time, and it was about noon, I told Cut Nose that I had not time to hear about his new dance, but hoped it was something that was beneficial to his people. He said that he believed in the old dance, but that the new dance was better. He said that he was glad to see me, and hear what I had to say to Little Raven and the other Indians at the dance yesterday. He said that anybody could worship God, and that sometimes a person can believe what he sees. He said that while Little Raven's dance was a good dance, his dance was better, and that it was even better than the dance of the white people (referring to the prayer-meeting), for, while the white people have their dance or prayer-meeting for only an hour or an hour and a half, his dance, which they call the mescal dance, continues all night. This mescal dance has, very properly, been prohibited by the Indian Office, because the participants use the mescal bean, which is a dangerous opiate or narcotic.

My own idea of the dance that I witnessed is this: The Indian is by nature religious, and as he gives up gradually his barbarous practices, he is looking for some way in which he may worship, and yet in a degree retain some of the less offensive of his old-time practices. He believes in the Great Spirit; he has come in contact with the whites, and has learned something of the details of their religious worship. As he says, he has no knowledge of books, but believes in the Great Father, and this dance

is his form of religious worship. I think, however, that this must be taken with some allowance, for the Indian is crafty and cunning, and is very much attached to his former practices, his rites and customs. I think it would be wise, as I stated to Agent Woodson, for this dance to be allowed, but with the idea that it is to be held with increasing infrequency, and ultimately abandoned.

As the attention of the general public has been so frequently called to the rations issued to the Cheyennes and Arapahoes on account of the claim that they were starving, or on the verge of starvation, I looked into this matter very carefully and present the following tables. A reference to the first will show a large reduction made after their land had been allotted. The last shows a marked increase. It is now, I believe, sufficient, with the exception of coffee and sugar:—

A STATEMENT OF SUPPLIES furnished for the subsistence of the Cheyenne and Arapahoe Tribes of Indians, Cheyenne and Arapahoe Agency, Oklahoma Territory, during the fiscal years of 1891, 1892, and 1893.

Articles.	1891.	1892.	1893.
	Lbs.	Lbs.	Lbs.
Beef, gross,	3,000,000	3,000,000	1,500,000
Bacon,	100,000	100,000	60,000
Baking Powder,	5,000	5,000	4,000
Beans,	30,000	30,000	
Coffee,	37,000	36,400	15,000
Flour,	550,000	481,250	250,000
Salt,	20,281	19,000	19,700
Soap,	18,000	18,000	18,000
Sugar,	70,000	70,000	35,000

ESTIMATE OF BEEF AND FLOUR required to subsist the Cheyenne and Arapahoe Indians, from January 1, 1894, to June 30, 1894.

Beef.

Quantity required to issue 2⅘ pounds gross per day to 3000 Indians on basis of 1891 ration table,	1,404,000
Quantity to be received from John T. Blanks under contract, from January 1, 1894, to June 30, 1894,	1,015,302
Balance required,	388,568

FLOUR.

Quantity required to issue ½ pound per day each to 3000 Indians, 273,000
Quantity to be received under contract of C. H. Searing, from January 1, 1894, to June 30, 1894, ... 135,290

Balance required, ... 137,710
Quantity required each month :—
Beef, ... 234,000
Flour, ... 45,500
Comparison between quantities furnished in fiscal years of 1891 and 1894 :—

	1891.	1894.
Beef, ...	3,000,000	1,750,000
Flour, ...	550,000	250,000

A STATEMENT OF SUPPLIES for the subsistence of the Cheyenne and Arapahoe Tribes of Indians, Cheyenne and Arapahoe Agency, Oklahoma Territory. Kind and quantities estimated for and allowed for the fiscal year of 1894, with table of daily ration.

ARTICLES.	ESTIMATED FOR.	ESTIMATE REDUCED.	ALLOWED.
	Lbs.	Lbs.	Lbs.
Beef, gross,	2,500,000	750,000	1,750,000
Bacon,	75,000	15,000	60,000
Baking Powder,	5,000	1,000	4,000
Beans,	10,000		10,000
Coffee,	35,000	20,000	15,000
Flour,	400,000	100,000	300,000
Soap,	15,000	3,000	12,000
Sugar,	55,000	20,050	34,950

TABLE OF DAILY RATION.

Beef, ... 12½ ozs.
Bacon, ... Not received.
Baking Powder, ... $\frac{1}{14}$ oz.
Beans, ... $\frac{2}{7}$ oz.
Coffee, ... ¼ oz.
Flour, ... $4\frac{4}{7}$ ozs.
Soap, ... $\frac{2}{7}$ oz.
Sugar, ... $1\frac{1}{7}$ ozs.
Salt, ... $\frac{2}{7}$ oz.

Number of Indians, ... 3,084
One head of beef issued to twenty persons every fourth week.
Other subsistence supplies issued every second week.

Number of Indians issued to in fiscal year 1892, ... 3,269
Number of Indians issued to in fiscal year 1893, ... 3,210
Decrease in number of Indians by death, ... 185

The civil service rules and regulations were well observed both at the agency and the schools near by.

On the 16th of June I left the agency at Darlington, and proceeded to Seger Colony, some sixty miles distant. The journey required the entire day, and led across portions of the Caddo Reservation, and was not interrupted by anything unusual except now and then wild turkeys running through the tall grass by the roadside. The Caddos have been in this locality for many years, are self-supporting, have made much progress in agriculture and stock raising, and should be required to take their allotments as soon as arrangements can be made therefor. I found that quite a portion of their land was rich, that they owned large horses, and in some instances mules and herds of cattle. I passed by the house and farm of White Bread, the Caddo chief, who dresses in citizen's clothes, and is a fine specimen of what can be made of a full-blooded Indian. All the surroundings of his place indicated prosperity. He has a herd of one hundred and fifty as fine cattle as can be found on any Kansas or Nebraska ranch. He also had a number of fine horses, and a mile from his house there was a field of at least fifty acres of excellent corn.

The school at Seger deserves more than a passing notice. It is impossible to think of it apart from Supt. John H. Seger, whose name the school, the neighboring town, and this part of the country, bears. The school was established by ex-Commissioner Morgan, and has been in operation a little more than two years. It is situated on Cobb Creek, fifty-five miles from the nearest railway station, and sixty miles from the Agency. There are four sections of land set apart for the use of the school. The buildings and the larger part of the school grounds are situated in a beautiful grove, which has been appropriately termed Seger's Glen. This grove comprises forty acres, and contains twenty-five varieties of trees, many of which are large and furnish with their wide-spreading branches abundant shade. There is near by a never-failing spring of cool, soft, clear, sweet water, something that is rather unusual in this part of the Territory. There are one hundred and fifty acres under cultivation, and two sections under fence. In the school herd are more than two hundred head of cattle, and, in addition to numerous horses and

mules, there are twenty swine. The school numbers sixty-five pupils, who, with the employees, are crowded into the same building. The crying need of the school is the erection of a large and commodious dormitory for girls, for the school population of this part of the reservation numbers one hundred and forty-five.

I found the school in good condition and doing splendid work in all the departments. Its influence for good upon this portion of the reservation can hardly be over-estimated.

In this connection there ought to be given a brief sketch of the so-called "Seger Colony," which preceded the establishment of the school. Mr. John H. Seger is a little less than fifty years of age, in the prime of life, and has been employed in various capacities in the United States Indian Service for a period of twenty-one years. In 1886 the idea was conceived of taking a large number of the Cheyennes and Arapahoes at a long distance from the agency, and setting them to work farming. Mr. Seger, from his long experience in handling Indians, was selected for this difficult, arduous, and in some respects dangerous undertaking. In the fall of 1886 he set out from the agency with one hundred and twenty Indians, and later with three hundred and fifty, and subsequently others came, until there were six hundred that constituted what has become known throughout the country as the Seger Colony. This was a new method of solving the Indian question, and many predicted its failure. Under the direction of Mr. Seger they adopted a constitution and by-laws, and many of them made considerable progress in building houses, breaking land, and taking other steps necessary to become self-sustaining farmers. Unfortunately, just as a good start had been made on the road to self-support, various obstacles presented themselves, which Supt. Seger classifies under the head of five set-backs. The first was a report circulated among them that they were to be moved to Old Oklahoma. On this account they failed in the spring and early summer to plow and put in their crops. The second set-back was caused by treating for the sale of their land. In one respect an Indian is like a horse. He can think of only one thing at a time; so the Indians were all engrossed in these propositions, one by one, as they were taken up. The third set-back was the taking of their allotments and receiving their first cash payment. They bought stock on credit, and used a great

deal of time in doing this business. The fourth set-back was in receiving their second payment in money. They worked hard to get this measure through Congress ; and when the money was received, they consumed the entire summer in spending it. The fifth and last set-back was the devoting a year to regretting that they had sold their land, had spent their money, and had little or nothing to show for it. They are, however, now beginning to realize that they must work ; and as soon as their treaty, which has only three more years to run, expires, I think there will be no trouble in inducing them to go about the cultivation of the soil, and depend upon themselves for their livelihood.

If these various obstacles had not been encountered, this part of the former reservation known as Seger Colony, would now be fairly well cultivated. I visited, with Mr. Seger, the larger part of the colony where the allotments had been made. We started in the morning at eight o'clock, and, with the exception of stopping twice for food and change of horses, we drove until a little after midnight. I found some thirty-five Indians who had fields of corn or wheat or oats, and in some instances vegetable gardens. In numerous instances these fields of grain were large in extent. Little Chief, one of the Indians that came out to this colony with Mr. Seger when it was established, had a fine field of twenty-five acres of corn, oats, and wheat. He also had a vegetable garden, and took considerable pride in digging into a hill of potatoes and handing me a fine specimen of the Early Rose variety. He has been on his land eight years, and lives in a house. His wheat will yield heavily ; I should judge from appearances not less than twenty-five bushels to the acre. He selected his land along the west bank of the Washita, started in a small way, and bought everything himself. The first year, having no team, he hired his land broken, and then sold his wheat and used the proceeds in buying a team of horses. He now has two miles of fence. I found the thriftiest Indians near the farmers and the school. It was not so when the school was established and the farmers were first appointed. This shows the importance of employing more farmers, and having them sufficiently near the Indians, so that they can easily reach them for consultation, as well as for the farmers to reach the Indians

readily, and show them how to till their land and manage their farms.

One of the obstacles to the Indians settling upon their individual allotments and becoming farmers in reality as well as in name, is the hostility of many of the Whites to everything that is for the best good of the Indian. It is not many years since this entire land was rented by cattle-men, and they are still anxious to obtain, if possible, either by fair or foul means, the Indians' land, so that they can graze their cattle as in the past. The feeling on the part of the Whites, especially the Texans, is quite bitter against the Indians. Not long ago, while the District Attorney of this county was empaneling a jury, he asked such questions as these: "Where are you from?" "I am from Texas." "Have you any prejudice against the Indians?" "No, sir; only the prejudice that the average Texan would have." "You will be excused from service," was the reply. This shows the general feeling of the Texans against the Indians. I would not wish to assert that all the Texas cow-punchers entertain these ideas against the Indians, but the truth is, the majority of them do. The grazing laws have at various times been a source of trouble. There has been the "free range" law, which permitted the owners of cattle to allow them to roam at their own sweet will. There has also been the "herd" law, which requires the owners to restrain them by fences. The "free range" law is what the cattle-men in this part of the country want. It was voted by quite a majority, and the Indians, who are citizens by law, did not vote, for they were told by the cow-punchers that if they did vote, their property would be taxed, and this caused them to refrain from going to the ballot-boxes and casting a ballot against the "free range" law and in favor of the "herd" law. However, there is a judge at the county seat who is made of the right stuff, and has declared that the "free range" law, inasmuch as the Indians had no voice in making it, is unconstitutional, and thus far the Indians have been protected.

This part of Oklahoma is going through the same experiences that were familiar in the early days to the Pan Handle of Texas and Western Kansas. Such high-handed measures were resorted

to that settlers were driven out of Western Texas and Western Kansas. Men were purposely dressed up like Indians, so that the scattering white settlers might really feel that the Indians were on the warpath. Attempts have been made in Oklahoma to cause an Indian uprising, so that they would go off and leave their land, and thus render a herd law practically inoperative. Some two or three months ago there occurred in this country what was known as the Washita Indian War. I was in the East at the time, and met several people who took particular pains, as they knew I was interested in the Indians, to condemn them, and recommended they should be killed off. I replied that when the truth was known, the people would learn that the Whites were to blame rather than the Indians. The Washita War originated, as I have learned from people who were there and knew all the circumstances, in the following way: A cow-puncher was riding by an Indian's house, near which was a cow and a calf. The owner of the property was away from home. When the cow-puncher learned this, he untied the calf, drove it off, and tied the rope to his saddle. The Indian on learning of this, and in order to get even, goes off and steals a horse from a white man. The latter misses his horse, begins to look around, and finds an Indian has it, and without making any further investigation, shoots at the Indian twice. Fortunately for the Indian, but unfortunately for the white man, he missed his mark. The Indian at once went to his house, got his Winchester, and shot twice, killing one man and injuring another. The report was then sent out, that there was an uprising, that the Indians were on the warpath, and that all the Whites in that part of the country were to be massacred. In the midst of this excitement, a white man who ought to have known better, for he had for years been acquainted with these Indians, rode hastily and in an excited manner to the Seger school, where the superintendent was busy issuing beef to a large number of Indians, who had gathered there for that purpose. He announced that the Indians were on the warpath and that scalping had taken place, and that the Indians should go to their homes at once to protect their wives, their children, and their property. Mr. Seger was fortunately at the school, or there might have been an uprising that would have caused many deaths. He told the Indians he

did not think the report was reliable, and that the best thing they could do was to remain quietly at the issue, receive their rations, and then pass quietly home, and he believed there would be no uprising. This is the foundation, briefly stated, for the long and numerous dispatches that were flashed over the country last spring concerning the Indian uprising in Oklahoma.

I remarked above that the Seger school was in good condition. This would, however, have been greatly changed for the worse if the recommendations of a United States Indian Inspector had been finally carried out by the Honorable Secretary of the Interior. This inspector was formerly an efficient Indian agent. When the Harrison administration came in, he was dismissed from the service, in accordance with the spoils system that has prevailed so long. As he was an efficient agent he should have been retained, and I presume very naturally feels bitter that he lost his position. However, I cannot consider this a sufficient justification for the course he took in his recommendations concerning the clerk and farmer at the Seger Colony. He is a genuine spoilsman, and should be muzzled or at once called down. He arrived at the Seger Colony about five P. M. early in May. At the time of his arrival, Superintendent Seger was at some distance from the school, at work in the field. A messenger was sent to inform him that an inspector had arrived, but before the superintendent could get to the school the inspector started for the town. He was evidently after scalps. To speak figuratively, he seems to be going around with a tomahawk at one side and scalps dangling at the other, only in this case, thanks to the justice of Secretary Hoke Smith, the scalps of the clerk and farmer didn't dangle worth a cent. He was very unsociable while at the school, and scarcely noticed any one, and the employees, of whom I inquired concerning him, remarked that they could not see that his visit had been of any use whatever to the Seger School, for he made no suggestions, and did nothing that could be construed in the line of helpfulness. He told the superintendent he wanted to look around sharply and find out what he could, for there were some *politicians* who were holding down positions at the Seger School. I was informed that he met people and asked them if they hadn't something they could

bring against the superintendent, but they said they had nothing. He said to Mr. Seger, "Who is this clerk?" referring to Mr. Davis, the very efficient and experienced clerk. He remarked that he had no special qualifications for the place; that he was partisan. He also asked who the farmer was, and said he was a politician, and accused Mr. Seger of appointing them because they were Republicans. He said, "This looks as if there were no competent Democrats to hold these positions. You may yet have to divvy up. It is damned funny no one competent can be found anywhere about to fill these positions but Republicans." He arrived at five P. M., and left the next day at one P. M., and had never been there before. A few days after Superintendent Seger received word from Washington that the clerk and farmer were to be relieved.

It is true that these two employees have, in times past, held political positions and have done political work; but they state that they have held no political positions and have done no political work since they have occupied their respective positions at the Seger School. They were selected by Mr. Seger independently of politics; for every one who knows Mr. Seger is well aware that he would not be influenced at all by political considerations in the selection of employees. The fact is that Mr. Seger, who has been many years in the Indian Service, desires to so advance this school as to place it on a self-supporting basis. He has been so long in the service that his ambition now is to spend the next ten or fifteen years of his life, if he can be undisturbed in so doing, in placing this institution upon a self-supporting basis and bringing it up to a high plane. He believes that, if he can be allowed to continue to surround himself with a competent force of employees, the school will in a few years be entirely self-supporting.

Superintendent Seger is a unique character. His school advantages, when young, were very limited, and he makes no claim to book learning, but his knowledge of practical things is unlimited. He is loaded to the water's edge with that rare quality known as *gumption* or *horse sense*. He thoroughly understands the Indian, and believes a man can be made of him, and the Indian in turn thoroughly believes in Superintendent Seger. He is a master of circumstances, and understands the

situation so fully, that I have no doubt, if he is not interfered with, he will be able to accomplish his purpose. In the selection of employees his aim has been, as the school is yet comparatively small, to find those who are capable of doing well in more than one thing. Be it said to the credit of the Honorable Secretary of the Interior, that when the situation was fully made known to him, he at once recalled his instructions to remove the clerk and farmer, and they are still in their positions and rendering efficient service. The new farmer, however, did appear; and after looking the ground over, he said that the present farmer was in every way the man for the place, and that he himself would not accept the position. The following is a copy of a letter written by him to the Honorable Secretary of the Interior, and will show the grand spirit that actuated him.

SEGER COLONY SCHOOL, SEGER, OKLAHOMA, JUNE 9, 1894.

TO THE HONORABLE HOKE SMITH, Secretary of the Interior,
Washington, D. C.

Sir:—In response to a notice of appointment as farmer for this school, I reported here under date of the 7th instant. I soon found the position was one that would not suit me at all, and further, that the young man now filling the place is in my mind the proper person to keep there for the benefit of the service. I find that the school employs no common labor, except that done by the regular employees and the superintendent, and that the task before them is quite irksome and combined with the climate is, in my opinion, one that I would find most trying. I desire to say, too, that the school is doing most excellent work, that the plans have been laid for other extensive work, and that myself, or any other man unacquainted with the duties to be performed, would work to such a disadvantage that much loss would necessarily follow any change. I do not see how any man can take up this work and acquire a similar degree of success under months, if not years, of experience that is now manifested. I desire to express my appreciation of the favors shown me by the Department in this appointment, and my action in now declining it should not be taken as want of appreciation on my part, but purely from the belief that it will be better for me, and will reflect no discredit on the administration, to continue the work here as it is, by reason of the good results so plainly to be seen.

Very sincerely yours,

(Signed) JEREMIAH B. HEWELL.

Among the faithful employees at this school is Mrs. Enoch Hoag, the widow of that well-known preacher, Rev. Enoch Hoag. She has been for many years in the Indian service, and is here at this school, fifty-five miles from civilization, from a pure missionary spirit, for the good that she can do the children. I have seen her several times at her work here and elsewhere, and it affords me great pleasure to testify to her faithful service. Her very presence is a benediction, and I trust she may be spared for many more years of usefulness.

It was interesting to note how heartily Superintendent Seger is sustained by the best people in Oklahoma. When it was known that an attempt was being made to deprive him of faithful and efficient employees, and, if this was done, Superintendent Seger himself would leave the service, a mass meeting of citizens was held at Minco, to protest. It was called by Democrats, and Democrats were the leading spirits throughout. I speak of this to show that Mr. Seger is doing a non-partisan work, and is highly respected and commended by leading citizens of Oklahoma, regardless of their political affiliations.

I proceeded from Seger Colony to Haskell Institute, Lawrence, Kansas, and spent four days there, for the reason that I believe there is no institution that presents such a grand example of genuine civil service reform. It is a most successful institution, by far the largest in the West, and under the management of Superintendent J. A. Swett is doing a noble work. Superintendent Swett was for several years the successful assistant superintendent, and on this account was promoted to the superintendency. The attendance is about 500,—three hundred boys and two hundred girls. There are something like thirty buildings and six hundred and fifty acres of land. The crops, orchards, and gardens were all looking finely, and the work of caring for them is done entirely by the Indian boys, under the direction of competent employees. There were at the time of my visit more than two hundred acres under cultivation, the balance being used as a campus, for pasturage, etc. The farm carries one hundred head of cattle, one hundred swine, about twenty horses and mules. There were one hundred acres of corn, twenty-eight acres of oats, and eight acres of millet. The hay crop will in all probability be at least two hundred and fifty tons. Last year 2158 bushels of corn,

1060 bushels of oats, and several hundred bushels of wheat were raised. There is a garden of fifteen acres, which produces from early in the spring until the frosts of autumn a great variety of vegetables for the children's table. The institute boasts of several barns, one of which is two hundred feet long and sixty-five feet wide, in which there can be tied up ninety-six cows, and two hundred tons of hay stowed away.

Aside from farming, gardening, and care of stock, a variety of other industries are carried on. For the present fiscal year there have been made eighty wagons, which are substantially like the standard Studebaker wagons. There is also a tailor shop, in which all the clothing for the boys is made. On the day of my visit there were at work three Indian girls and fourteen Indian boys, all under the supervision of Robert D. Agosa, an Indian from Northport, Mich., who entered the school as a pupil September 17, 1890, and who for nearly two years has had charge of the shop. He knew nothing of the business until he commenced to learn it at Haskell. He informed me with considerable pride that last year the shop turned out about twelve hundred pairs of pants, coats, and vests. There is a shoe shop in which last year were made fifteen hundred pairs, while two thousand were repaired. In the sewing room three thousand garments of various kinds were made. There were ten girls at work by hand and at the sewing machines on the day of my visit. The quality of the work done in the harness shop is excellent. It is all done by hand and it would be difficult to surpass it in a city shop. They made during the last fiscal year about two hundred sets of different styles, some being fine driving harness, while others were heavy but finely finished farm harness. All of the repairing of wood work about the institution is done by Indian boys under the direction of the carpenter. During the last year, in addition to the repairs, which in such a large institution must necessarily be extensive, there has been built a band stand, a wagon house, and two barns, besides fitting up an abandoned ice house into a two-tenement house.

Even a brief visit can but convince an unprejudiced mind that the Indian is capable of learning the various trades, and acquiring a good common school education. I spent some time in all of the school rooms, and found that excellent work was being

done by the teachers, who are under the immediate supervision of Prof. H. B. Peairs, a man of much experience in the Indian work, and to whom a large share of the credit was due for the splendid school display at the World's Fair last year.

It would hardly be just to Supt. Swett and his intelligent and faithful employees to fail to call attention to the general neatness about the hospital, the dormitories, the barns, and the entire grounds, and the air of thrift and systematic business that pervades the entire institution. More than a passing notice should be made of the office. The office work at this large institution is very important; and while the superintendent is responsible for everything, the work is directly in the hands of the Chief Clerk, Mr. J. W. Alder, who has had eleven years' experience in the Indian service. The Commissioner of Indian Affairs recently told me with considerable pride that when new clerks, inspectors, special agents, and supervisors were being sent out into the service, he had them come to Washington, and took out the accounts of Haskell Institute and showed them as models to be followed.

The following is a list of the corps of employees and the length of the term of service of each.

	Years.	Months.
Mr. J. A. Swett, Superintendent,	4	9
Prof. H. B. Peairs, Asst. Supt. and Principal Teacher,	7	5
Mr. J. W. Alder, Chief Clerk,	11	0
Dr. C. R. Dixon,	3	9
Mr. C. W. Jewett, Assistant Clerk,	3	9
Mr. Malcolm Macbeth,	0	3
Mr. S. M. Wilber, Storekeeper,	1	3
Mr. W. M. Lindley, Engineer,	4	10
Mr. R. O. Hoyt, Farmer,	9	3
Mr. E. N. Kelso, Disciplinarian,	5	6
Mr. A. B. Iliff, Carpenter,	4	9
Mr. J. B. Churchill, Painter,	6	11
Mr. W. H. Moffett,	2	3
Mr. Geo. R. Dove, Harnessmaker,	5	11
Mr. A. S. Hickey, Blacksmith,	5	1
Mr. J. M. Cannon, Shoemaker,	7	2
Mr. David Bunker, Wheelwright,	3	3
Mr. R. Z. Donald,	1	11
Mr. Anthony Caldwell,	5	0
Mr. John Buch, Bandmaster,	5	0
Miss Sarah A. Brown, Principal's Assistant,	4	6
Mrs. Laura Lutkins, Matron,	8	3
Miss H. W. Ball, Teacher,	4	10
Miss D. L. Cones, Teacher,	4	7
Miss L. P. Jones, Teacher,	5	10

	Years.	Months.
Miss Mariette Wood, Teacher,	13	0
Mrs. M. C. Williams, Teacher,	2	10
Mrs. E. L. Johnson, Assistant Matron,	3	10
Miss Lulu Wallace, Teacher,	5	7
Miss E. L. Clark, Dining Room Matron,	7	3
Miss Ida S. Johnson, Assistant Matron,	0	3
Miss Anna Fischer, Seamstress,	4	9
Mrs. Eva Anderson, Laundress,	8	0

making an average of five years and three months.

I give the above as a fair illustration of the cause of the present degree of efficiency and high standard of the work at Haskell Institute. This, it seems to me, ought to be a sufficient answer to those who maintain that every few years all of the employees should be changed, and that these positions should be looked upon as rewards of political work.

There has also been a large reduction in the annual cost of running the institution, and this has resulted from a wise economy that could be practiced only by employees intelligent and experienced in their various departments. Four years ago the per capita appropriation was $175 per annum. Last year it was $167 per annum, and the actual cost per capita was a little less than $152 for the entire year. The cost for one quarter was on a yearly basis of $132. Running expenses have not been reduced by neglecting the physical condition of the plant, for buildings, grounds, etc., were never in better condition, nor have issues of food or clothing been reduced. On the contrary, the full amount of each allowed by the regulations has been regularly issued. The saving has been made through a wise economy, made possible by a faithful performance of daily duties, with which the various employees have become familiar because of experience. During the last few years Haskell employees have not, as was sometimes true in the past, left their daily duties to go out and look after the political fences of some U. S. Representative or Senator, nor have they, as a proof of their devotion to the cause of civilizing and educating the unfortunate red man, hied themselves away to district school houses and aired their political eloquence, while drawing a salary for duties unperformed, a salary paid by the United States Government, but really in part contributed by admiring auditors from the proceeds of forty-cent wheat, six-cent cotton, and ten-cent corn. Strange

it is that people will still tolerate the spoilsman, when civil service reform would lessen the taxpayer's burden.

A prominent official, high in the councils of the nation, said to me not long since, "Our people are complaining and we must have some of these positions. They want to know, if there are not Democrats, as well as Republicans, capable of filling these places." This complaint need not be labeled "Democratic." It might with equal appropriateness be labeled "Republican," "Populistic," or "Demo-Pop," or "Repub-Pop." The breed is the same, and has all the undesirable points that have resulted from the many crossings and inbreedings since the days of "Old Hickory." It is the spoils system seeking an opportunity for action. The official who repeated the above complaint, is educated, cultured, refined, and of the finest instincts, and can render his country a grand service by setting his face like a flint against the spoilsman. His pathway, it is true, will not be bordered with roses, and sleep, sweet and refreshing, will not always come at his bidding, but he will be rewarded by the approval of the plain, common people of the land, who are still in the majority everywhere and are demanding economy and reform in the administration of the government.

CHARLES F. MESERVE.

RALEIGH, N. C., *July 1, 1894.*

APPENDIX.

CONFERENCE BETWEEN STANDING BUFFALO, AN INDIAN OF PONCA AGENCY, AND THE ACTING COMMISSIONER OF INDIAN AFFAIRS, IN THE INDIAN OFFICE, WASHINGTON, D. C., MAY 10, 1894.

Standing Buffalo: "The red man feels that he has no protection other than the government. I have a couple of questions that I would like to submit to you which I feel as though it was actually necessary for me in order to satisfy myself and my people.

"The first matter that I want to state is the fact that I was actual owner of my country in the North, but I have been removed from it, and here I am to-day, an Indian in a destitute condition. While I was North I still held a portion of my reservation there and had a home of my own. Then I and my people were removed without cause from our original home to the land we at present occupy."

Acting Commissioner: "There is no use going back and talking about what happened long years ago, about what cannot be undone or remedied now. Our business pertains to the present condition of affairs."

Standing Buffalo: "My present reservation is a tract of land that I purchased from the Cherokees. Since we became recognized owners of our new home we went to work and leased a part of our country. We have settled upon our homes and support our children in toiling and working the land. We are bothered and unsettled about our leases, and this is what I would speak to you about.

"The surplus of our lands has been leased, but I have not known anything about on what conditions the leases are made, or the payments, and I understand from your agent that it was by the instructions of your office here, and if so I want to know. I have felt that the Indian Office has attended to the matter very carelessly, as I have not been able to understand just on what principle these leases have been made, and the proceeds from them, and how the proceeds are disbursed, or anything about it. I merely want to understand the action of the authority on the question of those leases generally. Is the land leased to the highest bidder?"

Acting Commissioner: "Yes; we lease it to the men who bid the highest."

Standing Buffalo: "There is something else in regard to our home there

that I would like to speak about. When we went on the reservation we understood that every protection that could be given us by the government would be rendered to us in the way of protecting our interests. If any business is going on into our country—anything coming into our country—we and our interests should be protected, and that is what I want to know.

"Now, on the reservation there have been bridges built from the Ponca side across to the Osage and Oto side, and there has been no understanding with myself and my people about in what way there is any revenue coming from those sources."

Acting Commissioner: "The bridges are free—free as the streets of this city—and there is no revenue from them for anybody."

Acting Commissioner: "Is that all you have to say?"

Standing Buffalo: "Yes, for the present."

Acting Commissioner: "If that is all you have to say, I don't think you were justified in coming all this long way to say it. The agent is there to attend to this kind of business. If there is anything the agent cannot attend to, then he can refer it here. That is what the agent is there for.

"You have not said anything about what I want to talk to you about—about taking your lands in severalty—your allotments. We have an agent there—Miss Clark—who has been allotting land to the Indians, and I think the majority of the Poncas want to take their lands in severalty.

"You tell me that you come here and that all the time you are trying to work for the good of your people. Now, you say also that you are dependent entirely upon the office here and upon your white friends, and the government to look after the interests of your people and help them take care of themselves. Now, we think here in this office that the best thing you can do is to take those lands and settle down there and live upon them, and each man attend to his own business and we will attend to the business of the crowd. We understand all about their affairs down there—we look after and attend to them here; and I think the best thing that you can do is to go home, get on your allotment of land, go to work and make a crop, and stay there and attend to your own business, and let the other Poncas do the same. The Poncas have advanced far enough for each one to attend to his own affairs, and they do not need or want you to travel about the country to attend to their business. The government puts an agent there to attend to the business of those Indians.

"You have been complaining and finding fault with the lease business. You now see that this business is all right, and you will find that everything else is all right. The bridge business is all right; the bridges are free; they were built for the benefit of the Ponca Indians, and the Ponca Indians derive as much benefit from them as anybody else without it costing them a cent.

"Now, you have not said a word about the land business. The best thing you can do is to talk to me all you have to say, and I want to give you some good, friendly advice: Go home and settle down on your place, stay there and attend to your own business, make a crop, and try to make money and be com-

fortable, and you will be much happier if you will attend to your own affairs and let other people's affairs alone.

"I know all about you and all about your people; you are not talking to a stranger. I have been on your reservation and know all about it—I have all the papers about it, all the books, all the writing. When you went to Ponca and Indian Territory you complained. When you went there we kept land for you in Dakota, and the government waited for you and gave you an opportunity to go back to Dakota, but you would not do it—did not want to do anything that anybody else wanted you to do—and you have been going on in that way until I will not have it any more.

"Under the law a great many of the Indians are taking their allotted lands, and in time they will all have to take them, because that is the law. We will give you a limited time, and if you do not select your lands and take them from the allotment agent, then after a while we will allot your lands to you anyhow.

"I am not going to let the civilization and the advancement of the Ponca Indians be stopped by such Indians as you. The children of the Ponca Indians are getting along well. They are going to school, becoming civilized, becoming advanced, self-supporting, and progressive, and are trying to get along and do well; but you, and a few followers like you, who do not represent the Ponca Indians, are trying to keep them back, and I do not intend to let you do it.

"What I say and what you say I am taking down, and I am going to send it to the agent and to Miss Clark, so that they will know, and the Indians will know, what this talk is all about, and the Indians will know just what we have been talking about. When I talk I don't talk under the table—I talk plain."

(The provision of the General Allotment Act, which requires Indians to take their allotments within four years, was read and explained to Standing Buffalo. Section 2.)

Acting Commissioner: "Have these other two Indians anything to say, or is this the end of it?"

Standing Buffalo: "I would like to have a little talk with you, and I want to show you the facts of my position with my followers, and I would like to have you know exactly how these other men stand."

Acting Commissioner: "I know. I have been there. Ten years ago I was there. I have talked and I know all about your people and reservation, and I know that for the last ten years you and a handful of your followers have been doing all you could to retard the progress of the Indians. The Ponca Indians are doing first-rate, but you want to rule things in your way, and we don't propose to allow you or your little band of followers to run that reservation. The progressive Indians, the Indians who are trying to get away and do like the white man—do you suppose that we are going to allow them to drift back to wearing blankets?

"I know how you have been doing it for the last ten years. You would come here and go back and tell your people that you had done this and that in Washington. But I am taking down everything I say and everything you say,

and I intend to send it to the agent, and the agent will call the people up and read it to them.

"The majority of your people want to become civilized, and the government will not permit you and a handful of your followers, against the will of your own people, to retard their progress. If you don't choose to progress, sit down on your land and stay there and drift along until your time is out, but leave the other people alone.

"I am friendly to you and to all of your people, and tell you this in the best and kindest feeling. Settle down on your places and attend to your own business. You have been traveling about the other reservations too much. You are not agent for the Poncas; you are not chief of the Poncas; there is no chief. Every man that settles down, and every Ponca Indian that settles down to work and sends his children to school is his own chief, and you are not chief.

"If you will talk to our agent when you want any help the agent will give it to you. The Indians who have taken their lands have by so doing become citizens of the United States. There is only one chief among us and that is the President.

"I am very glad you came here, and am glad to have seen you so that we can understand one another. You say you want to work for the good of your people. If you will do what I tell you to do that is the best way we can help your people. You cannot help your people by complaining and trying to stop them from advancement. You have tried to stop them from taking their lands in severalty, and in that you are not helping your people, for they are going to take their lands in severalty and so are you; and if you don't, we are going to give it to you anyhow."

Standing Buffalo: "We came here to visit the Great Father. We are poor people and very destitute, and our object in coming here was to gain the sympathy of the Indian Office, but this talk pierces me."

Acting Commissioner: "We have the greatest sympathy, but if you want to gain the sympathy of this office you must do right. When we send an agent down there to do certain things and to allot lands to your people, and you go against these agents and go among your people and try to prejudice them against the Indian Office, and then come here begging, you cannot expect any sympathy. I want you to do what is right and what is according to the law. I know what is best for you to do and will do everything I can for you, but at the same time you must do what you are told to do.

"When are you going home—shortly?"

Standing Buffalo: "Yes; just as quick as the Osages go, we are going with them."

Acting Commissioner: "I hope when you go you will take my advice and stay at home and attend to your own business. And the last thing I want to say to you is this: You are not doing yourself any good nor your people any good by going around this way. You are just losing your time and money and influence, and doing no good to anybody."

BOSTON COLLEGE
3 9031 024 64944 4

LIST OF OFFICERS FOR THE YEAR 1894.

PRESIDENT,
PHILIP C. GARRETT.

VICE-PRESIDENT,
DR. JAMES E. RHOADS.

TREASURER,
E. Y. HARTSHORNE.

CORRESPONDING SECRETARY,
HERBERT WELSH.

RECORDING SECRETARY,
ALBERT B. WEIMER.

EXECUTIVE COMMITTEE.

F. Hazen Cope,
W. W. Frazier,
Charles W. Freedley,
Philip C. Garrett,
Rev. J. Andrews Harris, D.D.,
D. Henry Hartshorne,
E. Y. Hartshorne,
Francis Fisher Kane,
George Gluys Mercer,
N. Dubis Miller,
Charles E. Pancoast
Henry S. Pancoast,
J. Rodman Paul,
Dr. James E. Rhoads,
Rev. H. L. Wayland, D.D.,
Albert B. Weimer,
Herbert Welsh,
Miss S. P. Wharton,
Rt. Rev. O. W. Whitaker, D.D.,
E. M. Wistar.

The Indian Rights Association is a non-partisan, non-sectarian organization for promoting the civilization of the Indian and for securing his natural and political rights. To this end it aims to collect and collate facts, principally through the personal investigations of its officers and agents, regarding the Indian's relations with the Government and with our own race, concerning his progress in industry and education, his present and future needs. Upon the basis of facts, and of legitimate conclusions drawn from them, the Association appeals to the American people for the maintenance of such a just and wise policy upon the part of the Executive and Congress in dealing with these helpless wards of the Nation as may discourage fraud and violence, promote education, obedience to law, and honorable labor, and finally result in the complete absorption of the Indian into the common life of the Nation.